

# The Muskogee Gimeter.

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Muskogee, Indian Territory, Thursday September 29, 1904.

Number 5,

## BIG DAY SATURDAY

**LOYAL CREEK FUNDS WILL BE  
DISBURSED AT THREE  
OTHER TOWNS.**

**Weleetka, Okmulgee and Sapulpa  
Now on the List, and Will Be  
Visited By Indian Agent  
On Dates Given.**

On Wednesday night there arrived in the city prominent citizens of the towns of Okmulgee, Weleetka, Sapulpa and Okemah, the object of their visit being to induce if possible, the Indian agent to divide up the Loyal Creek payments—visit the towns mentioned and pay out part of the money.

The arguments used by some of these gentlemen were to the effect that in many cases the Indians would not have sufficient money to pay their expenses to Muskogee, and in other instances merchants had sold goods to the Indians with the understanding that they were to be paid for when this payment is made, and that in order for these merchants to get their money they must pay the expenses of the Indians to this city.

Agent Shoenfelt concluded to change the order, and accordingly the payment will be made at the following places on the dates named:

At Muskogee, October 1 to 8, inclusive.

At Weleetka, October 10 to 13.

At Okmulgee, October 14 to 20.

At Sapulpa, October 21 to 22.

After the payment is completed at Sapulpa it will be resumed again in Muskogee, and all told about \$600,000 will be disbursed.

### **An Example of Dirt in Sango Baptist College.**

In setting forth myself to the public, in order to have matters rightly understood, I do so after at least twenty-four hours of thought and consideration.

First, I desire to show how unjustly and unceremoniously I have been dealt with in this institution.

On or about the middle of June, I was solicited by one of the trustees Rev. L. J. Haywood, to put in my application for principal of this school. After an assurance that there was no doubt about the election, I consented for my name to be used. The Board of Trustees was to have their meeting for the election of President and Principal on the 18th of June. At this time or few days prior, I left for Texas, but was asked by the above named trustee to return in order to be here on the 18th. This I complied with. Returning as per agreement I was elected Principal. There seemed to have been some contention with some as to the legality since they claimed there was not a quorum. This same ground was gone over again at another meeting of the board on June 30th. The results were the same as before. Thus the matter went on quietly till September the

26th, when matters took a sudden change. I had understood from the very first that I was Principal and would serve in no other capacity. On 26th of September I was for some reason, not satisfactorily accounted for, put out. This school is established, and has for one of its prime objects, justice and right. Some of these Trustees, when approached by me, after having accomplished their deviltry, attempted to shift the responsibility to the shoulders of other Trustees who were in the Board. One of the members, Mr. J. Walter Davis, protested against this dirty act, and thus he is not in any way connected with this piece of treachery, of which history records few parallel cases. I am ready to give to the public the name of the Trustee who laid this whole scheme. When a man is sentenced to be hanged he is given an opportunity to prepare to meet his God. Here is a case where a Christian teacher, employed in a Christian school, is refused the chances courts allow, and that of one, a decent gambler, allows another. This is one of the blackest, dirtiest, most hellish pieces of injustice known to Christian civilization. How do you account for having known of the change? You had me held in suspense for three months, waiting till every school had been let, having me to make canvases from house to house for the school, practicing twenty-five or thirty voices for the opening, both day and night up to and including the 26th, at the same time being closely associated with the President of the Local Board, also with the President of the institution, and not one word did anyone ever say to me with reference to the change till they had kept me waiting for three months, taken up all my time, and were the greedy recipients of money I collected. Yet they tell you the basic principle of this institution is religion. If such dirt and trickery can be practiced by these conspirators and public sentiment fail to condemn it, then make the most of it. Girls and boys may come out of this school doing the same thing for this is the way of their fathers.

If this article is answered and there is any reflection upon my honor, I will be heard from again, and uncover things startling to the whole people. This is a deep laid scheme, and no one but a trickster and schemer could have succeeded in its accomplishment. Too many promises have been made without any sense of the moral obligation. When any man or set of men become so heartless and unjust, blind to moral duties, till they lose sight of justice and right, they should be outlawed, thus putting such dangers beyond the reach of society.

This a Baptist institution, and Baptist dealing with Baptists, I would not have received such treatment at the hands of a denomination which had for its worship some other Gods. I ask the people to view this from your standpoint were you likewise treated. Viewing this in the light of intelligence, if any sane person dis-

putes my position, I want to know who such person is. I have taught in the South under white Boards for years, but this blood sucking piece of brutality is unsurpassed by anything of its kind known to modern tricksters.

P. TAYLOR.

### **CONDITION THE SAME.**

There was a meeting called at Oklahoma City on September 27, at which meeting it was hoped that the Masons of the two Territories might get together and have one grand lodge for the future state. There has been considerable warring in the two territories for the last four years, and a number were expelled from the St. John's grand lodge of Oklahoma and the Indian Territory; and these expelled members gathered themselves together in two different crowds and organized a spurious grand lodge. One of the two spurious grand lodges is presided over by G. I. Curran of Dover, I. T., and the other one by H. E. Miller of Alderson, I. T. The real grand master of the two territories is J. C. Johnson of Wewoka, I. T., and the grand lodge over which he presided is St. John's grand lodge of Oklahoma and the Indian Territory, and is the only one that has a recognition of the Masonic world. In the interest of harmony brother Johnson attempted to get the rebels from Oklahoma and the rebels from the Indian Territory and remove their disability and admit them to St. John's grand lodge of Oklahoma and the Indian Territory. The rebels refused to accept the offer made by Brother Johnson just as the rebels in the sixties refused to accept the offer of Abraham Lincoln that they might get back into the Union. The war will have to go and the rebels will have to be brought back, if they ever get back, in the same way as the old rebels of the civil war got back into the Union.

The Guthrie gang under the leadership of the rebel, Stewart, in our opinion did all in their power to prevent a reconciliation. And of course, Cole and Perkins were there to do their part. The courtesy extended by these gentlemen to the people of the Indian Territory was certainly not one that is commendable. Of course, of Alderson did not know where he was at. He simply acquiesced in the doings and directing of that archangel of rebellion, Perkins, and his followers. To our surprise we found in that gathering at Oklahoma City, men who have been sentenced to the penitentiary from this place, who were ex-convicts, and these rebels had gathered them up and attempted to make Masons out of them. We met others there who are now under indictment from this Territory for violating the law and who if caught will certainly be sent to the penitentiary. And yet, this is the class of fellows that the regals are gathering into the Masonic lodges and asking the world to recognize them as Masons. We are glad to say that the gathering there was simply a mass

meeting of men and what are supposed to be men and not Masons, because they were men who under no consideration could be admitted into a masonic grand lodge unless masonry has sunk so low that convicts can gain admittance. There is no one thing that injures our people so much as that of picking up the criminal, degraded, debauched, element of society and placing them in our secret organizations. It seems that the greed of some men for money is so great that they shut their eyes and can not see the unworthiness of an applicant and will admit him to their lodges for a few paltry dollars. We are glad to say that this is not the case in St. John's grand lodge of Oklahoma and Indian Territories, and we trust will never be the case. And we know that these rebels' grand lodges over which Curran and Miller respectively preside, will never be admitted until they clean out the rascals who have recently worn felon stripes and to whom no pardon has ever been granted. It is with more sorrow than resentment that we speak of these things, and we know that the rank and file of the adherent of the rebels do not know that they are holding in the wrong, and the leaders keep them blinded in order that they may profit by their blindness. We are nearing the period in which Oklahoma and the Indian Territory will be made one grand state, and we had hoped that before that time that those misguided men who had gone from right to wrong, would have seen their error, and when the olive branch of peace was offered them they would have gladly accepted. But, instead, we find that they are wedded to their idols and it will take the iron force of circumstances which will surround them in 1906, to bring them back to sanity.

St. John's grand lodge of Oklahoma and Indian Territory will continue in the future as it has in the past, and with J. C. Johnson, the grand master, at the helm we feel sure that the day is not distant to be a member of our grand lodge will be the desire of each and every one who claims to be a mason in the new state of Oklahoma, including the misguided fellows who are now standing under the sobriquet of rebels and expelled members. The convicts who have broken into each of these rebel grand lodges, of course can never enter into our grand lodge until their disabilities have been removed, we mean by that until they are pardoned and their citizenship restored by the president of the United States, if then.

I give this to you for publication Mr. Editor, as one of the rank and file who were at the meeting and holding no official position in our grand lodge, but who was asked to report for this paper.

(Signed)

REPORTER.

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G. L. TRIGG, Proprietor.